

1973

# woroni



## ORIENTATION WEEK



## What's left of the left , eh?

"Given that the capitalist university serves the function of the production of technology, ideology and personnel for business, government and military, the question of 'saving' the university implies capitulation to the liberal mythology of free and open inquiry at a university and its value-neutrality. Whatever 'good' function the university serves is what the radical students can cull from its bones — especially the creation and expansion of a revolutionary movement. The university should be used as a place from which to launch radical struggles — anything less constitutes a passive capitulation to social-democracy and reformism, whatever the intention of the radicals involved."

—Mark Rudd

The capitalist university mentioned above is not the value-free, objective, unprejudiced centre for rational enquiry that most of its supporters will describe to you. Like all legitimate institutions of our society, it has one role which overrides all others — to support and to reinforce that society. Our university is not isolated from the social system — it is in every way its pillar. A modern university has two contradictory roles. To begin with a university must churn out the trained personnel that are essential for the functioning of bureaucratic capitalism. The system needs an ever-increasing number of engineers, scientists, teachers, administrators and sociologists to organise production, to run the state machine, to disseminate the ideology of the state, even to 'organise' leisure activities. This production of the maximum number of graduate workers in the minimum

time calls for increasingly closer contacts between universities and industry for the ever greater adaptation of education to society's needs. But at the same time, the university is supposed to be the supreme guardian of 'culture', human reason and disinterested research. Herein lies the basic contradiction of the University — while it cannot completely ignore the old humanistic values (objectivity, rationality its products to fit into 'society' (read capitalism) : the two functions are diametrically opposed. Seen through the eyes of a disinterested researcher, our society must be seen to be irrational and exploitative — to admit that, however, is to negate the primary function of the university. To quote Daniel Cohn-Bendit,

"We have said that a university is supposed to be a seat of learning and rational inquiry. Now what young economist can seriously believe in the rational character of the contemporary economic scene, whether planned or not? How can he talk seriously about the rational distribution of goods in view of the glaring contradiction between the affluence of the highly industrialised countries and the misery of the Third World? How can a young industrial psychologist help being led to self questioning when he sees the object of his discipline is to 'fit the man to the job' and that the job itself is deadly and quite futile? How can a young physicist ignore the theoretical crisis that is shaking the very foundations of contemporary physics and with it all its claims to be an exact science; how can he tell himself that his research is of benefit to humanity in an age that has produced the

H-bomb? Can he really avoid wondering about his personal responsibility when the greatest atomic scientists themselves are beginning to question the function of science and its role in society? And how can students of social psychology possibly shut their eyes to their professional role: to help in the sacred interest of profit, to break in more workers to the conveyor belt, or to launch yet another useless product on the market?

If these doubts about the value of one's studies are examined, inevitably the system which organises it is brought into question as well."

— 'Obsolete Communism' p.46

In these circumstances can the university perform any meaningful political role, apart from the services it performs for society? The answer would almost certainly seem to be no. Despite the rhetoric about the 'community of scholars', academic freedom, autonomy, and the rest, it must be realised that the university is an arm of the state. A very pleasant, very liberal arm, but an arm nevertheless. Its political role is, and can only be in the interests of the body by which it is setup, guided and maintained — that is, the interests of the state.

This only covers the university as an institution, however — the political role of its students, and sometimes its faculty, is quite another matter. Students are in a unique position to become involved in political activity — particularly radical political activity. The student still preserves a considerable degree of personal freedom. In many cases

he does not have to earn his living, his studies do not occupy all his time, and he has no foreman to watch over him. He rarely has a family to feed and in general he is not subjected to formal sanctions or even reprimands. He can then, adopt extreme political positions without personal inhibition. For these reasons, the university student has become a symbol of resistance to, and rebellion against, the present system.

In addition, students are part of the youth of this country which itself is oppressed in specific ways. There are contradictions that touch youth alone. Institutions like the schools, the courts and the police are examples of this specific oppression, as is the work place. In general young people have less stake in society, are more open to new ideas, and are therefore more able and willing to move in a radical direction. Youth around the world have the potential to become a critical force and to raise the issues about a society in which it will be forced to live. To accept the revolutionary capacities of youth is to turn away from the purely student-orientation of the movement for radical change evident in the past; it is to see the necessity of building a revolutionary youth movement.

Finally, a few words on the actual situation at ANU. With all the events of the past few months, it is only to be expected that the radical left has been rather quiet of late. At ANU,

in the past, we have generally formed leftist groups on the basis that 'we ought to have an organisation' — hardly ever with the view that that organisation should fill any particular role or even have any firm political orientation. At this point it is a group with a defined role and such an orientation that is needed to combat the creeping disease of 'social-democracy and reformism'. The members of such a group must, in addition, be sufficiently convinced of the correctness of that political orientation that they are prepared to defend, and, more importantly to build that group. These points are absolutely necessary if any viable radical youth movement is to be established in this area.

In all frankness, I do not see such an organisation coming into existence in 1973. I would of course be delighted if the incoming students of 1973 were to prove me wrong. But such a group entails a great deal of commitment from its members — a commitment of which at the moment there is a singular absence. In fact, I believe that the radical left, previously embodied in such groups as SDS and the DRU, unless presented with an issue on a platter, will do very little this year. After a year of inactivity and Social-democratic government though, I think that 1974 will present a better prospect.

David Lockwood

# 1973 — a black year

Last year students and staff at ANU became deeply involved in the black struggles surrounding the Aboriginal Embassy and its eventual destruction.

But what of 1973? Will students and others participate in similar actions? Will similar actions around Black rights take place during 1973 — the first full year of an ALP Government?

Lets look at what happened in 1972.

The Embassy was in existence for six months and became a particular part of the Canberra scene. Many criticised it as unhygienic and an eye-sore. To most it was a startling revelation of the realities of Aboriginal life and an indication of the existing crisis situation. Blacks were determined that this crisis situation could not and would not be allowed to continue.

On three occasions the Embassy was removed. This was achieved on the first two occasions by overwhelming numbers of police and was accompanied by such ferocity and violence as had not been seen since the Anti-Apartheid demonstrations of the previous year.

The emotional reaction to these two conflicts by vast numbers of the Australian people stunned the Government and heartened the Aboriginal people. Not only was the public horrified — many thousands flocked to Canberra (despite a crippling Petrol strike) to join ANU students and other Canberra residents in a massive show of support.

Blacks themselves bussed in from as far as Brisbane and Adelaide.



Back in 1972 - the embassy affair awakened student interest

The result was a moral victory.

Its true that the Embassy was again removed, but not before the Government and the ACT Police had been exposed as ridiculous, hypocritical and clearly responsible for the violence of the previous demonstrations. Acting on an Ordinance which demanded that such a tent could not be allowed to continue in existence for more than two hours without enforced removal, the police in fact stood by, impotently watching, for more than four hours, before eventually pulling it down around the heads of the six Embassy staff.

The Government had in fact acted illegally right through the whole Embassy thing as was later proved when the Ordinance was declared illegal in the courts.

The Embassy demonstrations, like the Anti-Apartheid demos, were largely effective because of the short term goals involved (putting up the tent — stopping the football tour), and building on to and enlarging previous demonstrations.

A demonstration in isolation is generally less effective than a short sharp series.

For the ANU, who hosted and

fed thousands during the Embassy series, it all proved a traumatic experience.

Aborigines were no longer a distant (perhaps even mythical?) group to whom one could become intellectually committed to support, without going much further than rejecting the more obviously racist ideas.

Here were hundreds of Aborigines virtually taking over the Union. The SRC office was crowded with black faces. They were packed in the corridors, the Refectory, the stairs and the Union Bar (when it was open).

And they were real. They talked or laughed or argued. A few got drunk and one or two got in fights.

Then the demos had in fact become blacks by proxy for the day. The struggle was clearly one of the Government versus Blacks. Whites who were bashed and kicked, were subjected to that violence because they were participating in a Black demonstration. The demonstrators were also under the complete control of a Black caucus.

Not all managed to cope with the realities of the situation. Some became ambivalent. Many discovered a deeper, more emotional commitment.

All agreed that the Aboriginal Embassy will not be forgotten for many years.

Yet the question remains unresolved. What will happen in 1973?

Politically one can assume that like any other Government, the ALP will only undertake such reforms on Black issues as will lift the pressure on them a little.

They will do no more than they absolutely must to quieten blacks, students and the white electorate.

Yet because the Labour Government is prepared to implement some reforms, 1973 becomes a year, not to lessen action and pressure, but in fact to increase them.

It is unlikely that Canberra will again be a focal point for black action.

Will ANU seize this fact as an opportunity to opt out of the Black struggle?

## Cairns

siveness and no instant justifications. The short (10 minutes) formal interview follows:

Q: How effective and how important are universities as institutions for criticising society?

C: There must be a delineation drawn between staff and students. In general the staff of a university will be conventional, and support the status quo — they become specialised technicians and separated from the rest of society. The students, on the whole are unconventional. For example, within the discipline of Economics, the major concern is with allocation of resources, distribution of income. The aggregates of employment, income, expenditure and balance of payments become detached concepts and do not look into what is happening inside society. It is a matter of being taught to be detached and uninvolved as much as being paid to.

In general, Cairns saw universities as important places from which most of the moving forces for change could originate. There was, unlike many other Federal Politicians, an absence of defen-

Q: But are not students as equally detached from the real world?

C: In spite of this there is an idealism. The most important thing of us is idealism + humanness + capacity to analyse.

Q: Is it not then vital that radical political activity be encouraged on campus.

C: I regard demonstrations as a normal kind of thing. Necessity will mean they are bound to take a form not permitted. Demonstrations will occur against a restriction and in the knowledge that the restriction will be exercised in order to direct attention to it. One would not expect or want them to be peaceful.

Q: Would you say the change of Government means that there could be less police violence?

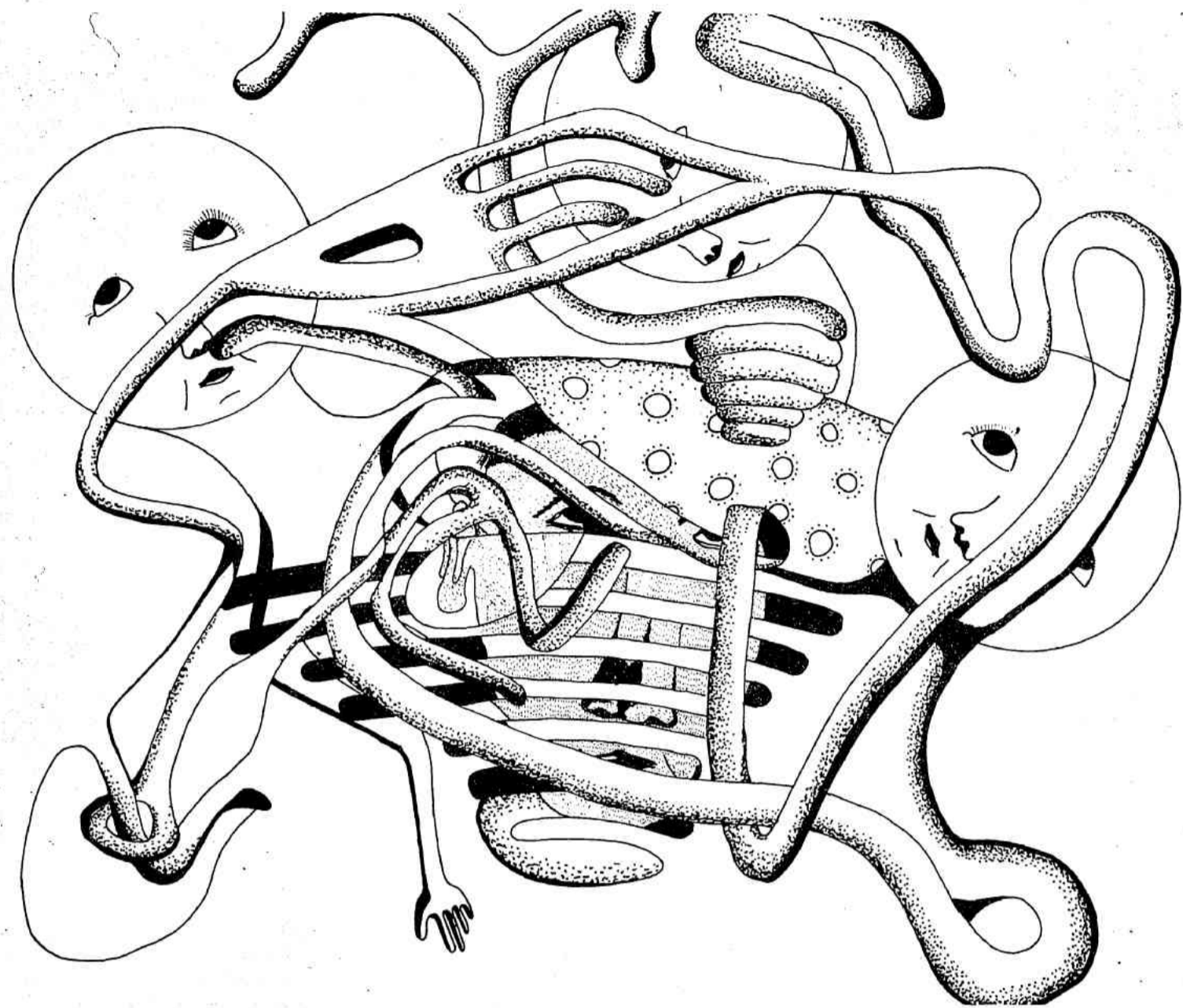
C: The result of the Federal Election could mean that State police forces are influenced by less reactionary Federal environment.

Q: In your book you placed faith, or hope in the youth of this country. Is this because of the anti-growth idealism?

C: If you look at objective, material conditions in relation to the way in which ideas develop, it would be expected that over-affluence and the overuse and waste of resources would produce a reaction away from affluence, a reaction against rapid rates of using up resources. For 15 years after World War II there was no sign of dissatisfaction, or rejection of rapid rates of economic growth. Then all of a sudden, the 1960's, 63, 64, there was an astonishing reaction.



Cairns - demos are normal



## communal living

### - A Sane Alternative?

by Jean Gollan

Why think about possible alternatives to our nuclear-family-induced madness and loneliness?

First, in Laign/Cooper\* terms, a brief look at what we generally take to be sane, normal everyday life — its social strictures and structures and its apparently logical and rational organisation. Basically our society (i.e. western, so-called democratic, in particular America and Australia) is capitalist, consumer-oriented, designed-for-obsolescence, repressive, patriarchal, sexist, racist and conformist — not necessarily in that order. On an individual level, people in this society are frustrated, lonely, alone, repressed, depressed, mystified, conned, despairing, desperate, sad, scared, running ... Not all of these all the time, but pretty much. And if you think you're not then you've either hoed a hard row already to get out of it, you're a freak, or baby you've just plain been had.

The bastion, the breeding-ground, the support in hours of need, the donor and recipient of all this is the family, with the structures which imitate it and which it imitates tagging along behind — like the schools, universities, offices, corporations, etc etc etc. It's hard to know which came first — the nuclear family or the society it reflects and is a microcosm of, but

whichever way you look at it it's a very vicious circle.

The family exists to preserve a society of depersonalised and alienating institutions, which in turn exist to preserve the way of life which is the family. In little boxes, cut off from others, small groups of people are taught to be suspicious, hostile and competitive towards other small groups in other boxes. 'Blood is thicker than water', 'Let's keep it in the family', 'Don't tell outsiders our family secrets' 'Don't wash your dirty linen in public' 'You look out for yourself kid, every one else does...' and so on. At worst the family creates fear, paranoia — a new army of recruits for a world dedicated to frustrating individual attempts to relate to reality and other people. At best it produces some love, some relationships, but also general bewilderment about other people and yourself. School, university, (including halls of residence) office reinforce the patterns of suspicion and hostility and the patterns of authority — adults in charge, reality organised into arbitrary units, kids, students, employees objects to be manipulated, other people, enemies. Reality, other people, yourself, become vague things to be struggled for (if you perceive them at all) perhaps through years of psychotherapy, emotional traumas, hopelessness.

The commune, in one form or another, is the only alternative offering at the moment. From the regimented kibbutz type

to the loose and constantly changing student-household, it at least provides real opportunities to relate to other people and through that to find out about yourself. For kids it is extremely important to have a choice of other kids and adults to relate to, to be able to cope with the times when parents are unbearable, or ideally to have no concept that a particular two people have proprietorial rights at all. For adolescents and young adults who've already been pretty rooted by the system it's about the only way short of untold agony to have a hope of fighting out. It's hard, coming to group living post-adolescence. You have to get used to the idea that other people really exist and have rights, including the right to foibles and hangups and being critical of you. You usually have to start rethinking the whole idea of private property and where it ends. Sometimes you have to admit that this one was a real bummer and you're just not ready for other people yet. But mostly you form the deepest and most rewarding relationships you ever had, you learn that sharing isn't a trauma but a way of beating the system (like five people in five houses need five record-players, but five in one need one. Simple anti-capitalist-consumerist arithmetic.) You could also learn that only by reacting with other people do you learn about your own parameters, and that knowledge just might be enough for you to face the job of coping with an insane society where what you suspect to be love and reality and even perhaps that awful word truth are considered by the majority to be mad, fearful, destructive and downright filthy.

## night-swim

The stream flows against me,  
Warm, and honey-slow,  
Black as old surp-oil.

One bank looks skywards  
Gripping dim neanderthal  
Trees in its stony joints.

The other's planted soft-woods  
Guard with a fearful  
Symmetry the kiosk's savage lights.

Downstream my naked friends whoop  
Confident in the shallows.  
Lately we've not talked much.

I push upstream and their noise fades.  
In my satellite brain  
I'm both gaunt quester and his scared dwarf.

But at my centre there's nothing. The cough  
of a bird on the hill,  
And the absurd applause of crickets

Betray the waiting underworld, while my step  
Crosses the submarine  
Sahas, peaks, gorges of this stream.

Before me the reeds hiss like angry snakes.  
I reach for them.  
Now, what waits? What clutches?

Alan Gould

# SCHOOL'S OUT all for nothing

Many students, especially those who are poor, intuitively know what the schools do for them. They school them to confuse process and substance. Once these become blurred, a new logic is assumed: the more treatment there is, the better are the results; or, escalation leads to success. The pupil is thereby "schooled" to confuse teaching with learning, grade advancement with education, a diploma with competence, and fluency with the ability to say something new. His imagination is "schooled" to accept service in place of value.  
(Ivan D. Illich, *Deschooling Society*, London 1972, 1)

Illich regards schools of all kinds, from kindergartens to Universities, from "progressive" schools to military academies, as prisons — forcing houses for conformity, alienation from reality, polluting life-styles and unjustified elitism. He sees a world in which knowledge is hoarded, packaged, distorted and dealt out inequitably by certificate-holding persons who alone are permitted to do so. He believes that the deschooling of society has top priority on the list of necessary social changes — schools produce the societies we have, absorb enormous amounts of the funds and energies available, are colossal social, political, psychological and economic structures which, if unchanged, will render revolution in any other areas of life meaningless. He is not a pessimist, however, believing that an alternative is possible and can be brought about by 'a transformation of consciousness about the nature of learning'. (Illich, 'The Alternative to Schooling', background paper, Conference on Development Education, Canberra 1973, 6). He also has a clear idea of how proper learning, geared to the individual's needs, interests and abilities, could proceed. He argues that the essential ingredients are *things, models, peers and elders*. People who can gain access to objects, have skills demonstrated to them, argue and co-operate with their peers and be exposed to criticism with an experienced, concerned adult will *really* learn all they need to learn. This access, he argues, can be made possible through 'learning webs'; roughly speaking these consist of places where technological objects — cars, tape recorders, books, films, TV sets etc., are available for people to use and tinker with; skill centres, where people with skills can pass them on to others free of charge; peer-matching networks (the information stored in computers, listed in telephone directories, posted on bulletin boards etc.) through which people can meet others interested in the same questions; and 'educational leaders', people who can guide and advise, not tell and be right. (*Deschooling Society*, chap. 6)



Illich's arguments, criticisms, predictions and remedies represent one of the most challenging sets of ideas presented this century. The implications for political behaviour, individual action, family and social life are very many. In almost all areas of his presentation Illich's language is clear, concise, permits no possibility of misunderstanding. It is easy to discover what he thinks and why, and what changes he considers necessary. Consequently, one can agree of argue with him confident that one is not missing the point or heading blindly into some semantic or philosophical trap. This alone makes him an unusual thinker and writer. The area of vagueness occurs, of course in relation to suggestions as to how to bring about the changes; the first chapter in *Deschooling Society* is entitled 'Why we must disestablish School', there is no chapter called 'How we can disestablish School'. To be as schooled as we are is to be fucked up (in an address in New Guinea Illich made it clear that this was fair translation of his language), perhaps too far gone to get on. Urgings to drop out of the madness Illich describes, to choose another means of self-development, can have no moral weight coming from great all-time stay-ins. The best such a stay-in can do is to address himself to others who,

like him, find satisfaction within the school (while conscious that this is because the 'schooling' has worked) and, also like him, have no courage to take a leap in the dark. In the light of Illich's work a University student can at least take a more informed interest in the process he is going through. People starting university meet one of Illich's points head-on. Do they not feel at once the impact of the 'immigration syndrome'? This, Illich says 'impels us to treat all people as if they were newcomers who must go through a naturalization process. Only certified consumers of knowledge are admitted to citizenship. Men are not born equal, but are made equal through gestation by Alma Mater.

The rhetoric of all schools states that they form a man for the future, but they do not release him for his task before he has developed a high level of tolerance to the ways of his elders: education *for* life rather than *in* life.' ('The Alternative to Schooling', 4) Illich's challenges can't be turned aside: his work points a finger and asks some questions — you're in a school, is it like I say? What are you going to do?

He can observe the pressures put upon him to develop 'a high level of tolerance to the ways of his elders', and resist them. He can observe the ritualized, programmed behaviour of his teachers and administrators and challenge it. There is no reason, for example, for a history student to limit himself to the packages being flogged by the History Department or to buy them in any order. A first year student could attend lectures in a third subject which interested him, say Russian history, instead of the subject he is supposed to do, say British history. He could attend the British history tutorials as theoretical exercises — testing how ideas of historical explanation picked up in Russian history can be applied to the other package. This applies to most humanities subjects at least for it is remarkable how few Part I's are really requisite for an understanding of Part II's. The problem with this kind of approach, which does break out of the packaging to some extent, comes when the nitty-gritty is reached — assessment in whatever form. Here there is little comfort to offer, but some. It is remarkable, again how impressionable examiners are, how little it is necessary to know of the subject-package at hand (especially if something is known about some others) to gain a pass. I doubt people who

claim to have passed knowing 'nothing', but I know people who have passed by reading some reviews and introductions and by talking to others who were really into the subject.

These are not suggestions for 'getting through' tricks, rather ideas towards how a student, convinced by Illich's thesis might try, in however limited a way, to use the University as a 'learning web' and stay around it for a few years. It is probably possible to use its tools, and learn skills from the few that have them (ignoring the hype), certainly possible to take advantage of the 'peer-matches' available, and, perhaps 'find some approximations around to 'educational leaders'. This would be a hard road, however, involving choices such as, whether or not to try to change the system so that it better fits what you are trying to do (hard), or to simply exercise your wits to benefit from what it has to offer and not get screwed by its values and policing (easier but not easy), or to decide to leave it alone to screw itself (hardest?)

Peter Corris.



**WHAT'S WOMEN'S LIB. ALL ABOUT?** The question is constantly being asked, but the usual answer of "equal pay, abortion on demand, child-care" seems so inadequate.

So you've arrived at university. You're free to do what you want. Here's your chance. If you've left home to come to live in a hall of residence you are free of parental restrictions for the first time in your life. After thirteen years of sitting at a desk from 9 - 3.30 five days a week you have the choice about what to do with your time. But will you in fact be free to do what you want to do. Are you going to be able to do all those marvellous things you think you'll be able to do? How do you want to be seen? Are you going to be seen as a person trying to establish yourself with a unique identity or as a sexual appendage? Are you going to be seen merely as Joe Blow's girlfriend?

Or are you going to be known, like most males are by your own identity?

At university it is generally true to say that males are assessed first by what they do and how they do it, whereas females are assessed first on what they look like and whether they're a potentially a good fuck. But are women in fact any less guilty than men when it comes to assessing their sisters as sex objects?

What sort of definition of yourself as a person are you going to accept. As being a good, bad or indifferent fuck or as a pretty face? The years from seventeen to twenty-two are thought of as being the best age for a female. All the world loves a nubile sex object with a friendly smile. But are these years really a golden age? Are females really free during them to do what they want to do? Or are they bound by the image of them that society has?

What about those who don't make the grade appearance wise?

Are they any less worthwhile human beings because they do not have a pretty exterior? Do people think that really bad looking males are failures because they don't conform to the conventions of what is good looking. Of course they don't, because men are seen as being far more than a body. A girl who is conventionally attractive is also caught in a trap since males regard them as status symbols for their own egos. They too become trapped in a definition.

All women are bound by a social definition of themselves as objects and the fact that we tend to do this ourselves in the same way that men do is a measure of our subjugation? Are we going to see our-

selves as being merely chicks and birds to decorate a male world?

Women's Liberation rejects the definition of women as being objects in a male world. Women's Liberation rejects the stereotype of woman, the human relationships imposed by this stereotype and the society, which through its institutions, has created it and continues to enforce it. Women's Liberation is looking for a new self-definition of woman and of truly 'human' relationships for which they believe a total restructuring of society is ultimately necessary.

By sharing our experiences and offering mutual support we seek to decipher the reality of our situation and to find the means of altering it; to escape the dehumanized sorts of relationships which are now seen as being the most acceptable forms of relationships by society. Women's Liberation is working for the total restructuring of society so we must seek to question the entire existing system.

The campus Women's Liberation group is trying to do this within the university. We hold weekly meetings at which people can come along and discuss whatever they want to discuss.

We exist so women will not feel isolated in trying to cope with and assert an identity in a predominantly male-oriented society.

It is in seeing our collective problems that women we hope will come together in an attempt to solve them.

If strict monogamy is the height of all virtue then the palm goes to the tapeworm, which has a complete set of male and female sexual organs in each of its 50-200 proglottides or sections and spends its whole life copulating in all its sections with itself.  
Friedrich Engels, 'The Origin of the Family' (1943), p. 31

While woman remains nearer the infantile type, man approaches more to the senile. The extreme variational tendency of man expresses itself in a larger percentage of genius, insanity and idiocy; woman remains more nearly normal.  
W.I. Thomas, 'Sex and Society', 1907, p. 51

The myth of the strong black woman is the other side of the coin of the myth of the beautiful dumb blonde. The white man turned the white woman into a weak-minded, weak-bodied, delicate freak, a sex pot, and placed her on a pedestal; he turned the black woman into a strong self-reliant Amazon and deposited her in his kitchen ...  
The white man turned himself into the Omnipotent Administrator and established himself in the Front Office.  
Eldridge Cleaver, The Allegory of the Black Eunuchs, 'Soul on Ice', 1968, p. 162

It would shame me to return her to her parents: I will make a covering for my head from her hair and grind her bones for mortar. I will not release her, but I will wed another.  
Disappointed groom, Battak, Sumatra.

Love, for too many men in our time, consists of sleeping with a seductive woman, one who is properly endowed with the right distribution of curves and conveniences, and one upon whom a permanent lien has been acquired  
Ashley Montagu.



# WHEN YOU FUCK.....

<u>METHOD</u>	<u>EFFECTIVENESS</u> (No. of likely pregnancies per 100 women using this method for one year)	<u>POSSIBLE SIDE EFFECTS</u>	<u>DOCTORS VISIT REQUIRED</u>	<u>COST</u>
Sterilisation	0.003	None (except possible psychological effects)	Operation	Cost of operation
The Pill	0.3	Weight gain, nausea, usually ending after several months	Prescribed by doctor	\$1 a month
Intrauterine Devices	5	Irregular bleeding, discomfort in beginning	Must be inserted by doctor or nurse	\$3 to \$4
Diaphragm or cap (with jelly)	12	Jelly may cause minor irritation	Fitted by doctor	\$1.50 to \$5.00
Condom	14 (increased effectiveness with chemical contraceptive)	None	No	9¢ to 15¢ each
Withdrawal	18	Psychological effect	No	None
Chemical Spermicides	20	Minor irritation	No	75¢ to \$4.85
Rhythm	24 (Use of thermometer greatly increases effectiveness)	None	Doctor could assist in determining safe days	None
Douche	31	None	No	\$3.00

Official Programme



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**Sunday 4 March** (the last day of Orientation Week)

9.30 am	S.C.M. Commencement Service	Union Lounge
10.00 am - 5.00 pm	Table Tennis Tournament	Kingsley St Hall
1.00 - 5.00 pm	Staff/Student Cricket Match	South Oval
2.00 -	Library Lawn concert. A number of bands and folk singers will be entertaining themselves and anyone who wants to listen.	Library Lawn
7.30 pm	Rock concert, featuring "Space" (ex-Tully) and top Canberra band "Snibbo" - \$1.	Union Building

**Exhibitions.**  
An Exhibition of Sanskrit Epic Literature - all week - R.G. Menzies Library.

An Exhibition of Muslim Cultural items; from different parts of Asia - Asian Studies Building Foyer; all week.

And on Wednesday 7th March the Asian Studies Faculty is holding an informal social evening to introduce staff and students to each other - in the Asian studies building.

The Orientation Week Directors, David Wright, and Steve Padgham, would like to thank the following people for their invaluable assistance.

**Library Tours.**  
Tours will be conducted of the General Studies Library at intervals during Orientation Week. These tours will enable new students to get to know their home away from home. Each tour will last for ½-¾ hour.  
Programme.  
Mon 26th 2.30, 4.00, 5.00, 7.00  
Tues 27th 10.00, 2.00, 5.00  
Wed 28th 10.00, 2.00, 5.00  
Thurs 1st 7.00 pm.

Julius Roe,  
Judy Turner  
Mark Richardson  
Nicki Malnic  
Belinda Herwood  
Gavin Evans  
Hugh Graham  
Judy Cooper  
Anne Pickering  
Kel O'Neill  
and John Grimau

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**Orientation Week 1973**  
This year, Orientation Week hopes to perform two functions:  
1. to entertain  
2. to present the possibilities of the university to the uninitiated.

The term "Orientation" week is particularly inappropriate in application to this first week of term. Claims to introduce students to life at university in 7 days are simply ridiculous. The university experience is different for all people. What we hope to do for the next 7 days is to interest stimulate and excite all the senses of the body and mind to a point where you will want to make the most of your time under tutelage.

The university cannot exist apart from the world around it as the mind of the student has to extend beyond the constraints of academic curricula. We thus urge you to participate actively in this week, whilst realising how different it may be to the remainder of the year.

Aquarius — an Australian Union of Students Arts Festival — an inter university Arts Festival — a student alternative to the Adelaide Arts Festival — A sophisticated pop festival. That's how the idea started and these limited and contradictory definitions are largely why it fell on its face in Canberra in May 1971.

This year a new vision. This year a total vision. The question is put "why should art and living be considered as separate compartments? The real possibilities of following through alternatives to the inadequate alienating society "out there" and creating a mini, new, counter, and alternative society, are explored. How? Move in, take over a small country town (at Nimbin) for 10 days; A survival festival — this is what Aquarius '73 will be.

Johnny Allen, one of the people who envisaged the concept puts it this way.... "All those of us who have lived through the sixties have caught the glimpse of a dream. It was inescapable. The Beatles sang it, rock music and films picked it up and explored it in a thousand ways. All of us were touched by it in one way or another — whether we remained in straight office jobs or student roles, or whether we leapt into the dream and threw aside the barriers to follow our own paths.

The dream was everywhere and the dream was simple — love your brother, discover yourself and lower the barriers. Stop playing games, see through the roles and realise that you are all one with one another.

The dream touched all of us with an intensity that changes our lives. The changes were more colourful clothes, better music. Life styles became freer, a real interest in eastern thought, philosophy and religion was born. Out of it came many larger changes — a swing against the war in

Vietnam, against sexual repression and role playing, against deadening school and university institutions.

Then came the seventies. If the sixties were the decade of the dream, the seventies were to become the decade of disillusion. After all the explosions, the personal glimpses of a new way, of a new life on the planet, what were we left with? Still the Vietnam war lingered on. The great majority continued in their straight jobs by day, nurtured by the opiate of television in the evenings. The creative explosion of psychedelia became "turning on" as a new wave suburban replacement of alcohol.

Somehow, somewhere, someone had sold out. No one quite knew where to place the blame, where to point the finger. Rock musicians remained aware of the power of their medium, but unable to focus it. Most retreated to personal salvation in their lives and in their songs, a kind of weary "I don't know what it's all about, but if I change myself, maybe the world will change". After the confusion of Altamont, what other direction was possible?

But the dream continued — often underground, often damaged and wounded, sometimes nostalgic sometimes ridiculed. What else could it do? Many of us have learnt to compromise with the dream in the face of the struggle to keep our families and ourselves together. In the face of our present ecology, in the face of the repression that still surrounds us, what else can we do? We have become suspicious of dream-makers, a little afraid of the responsibility of our own freedom, a little cynical.

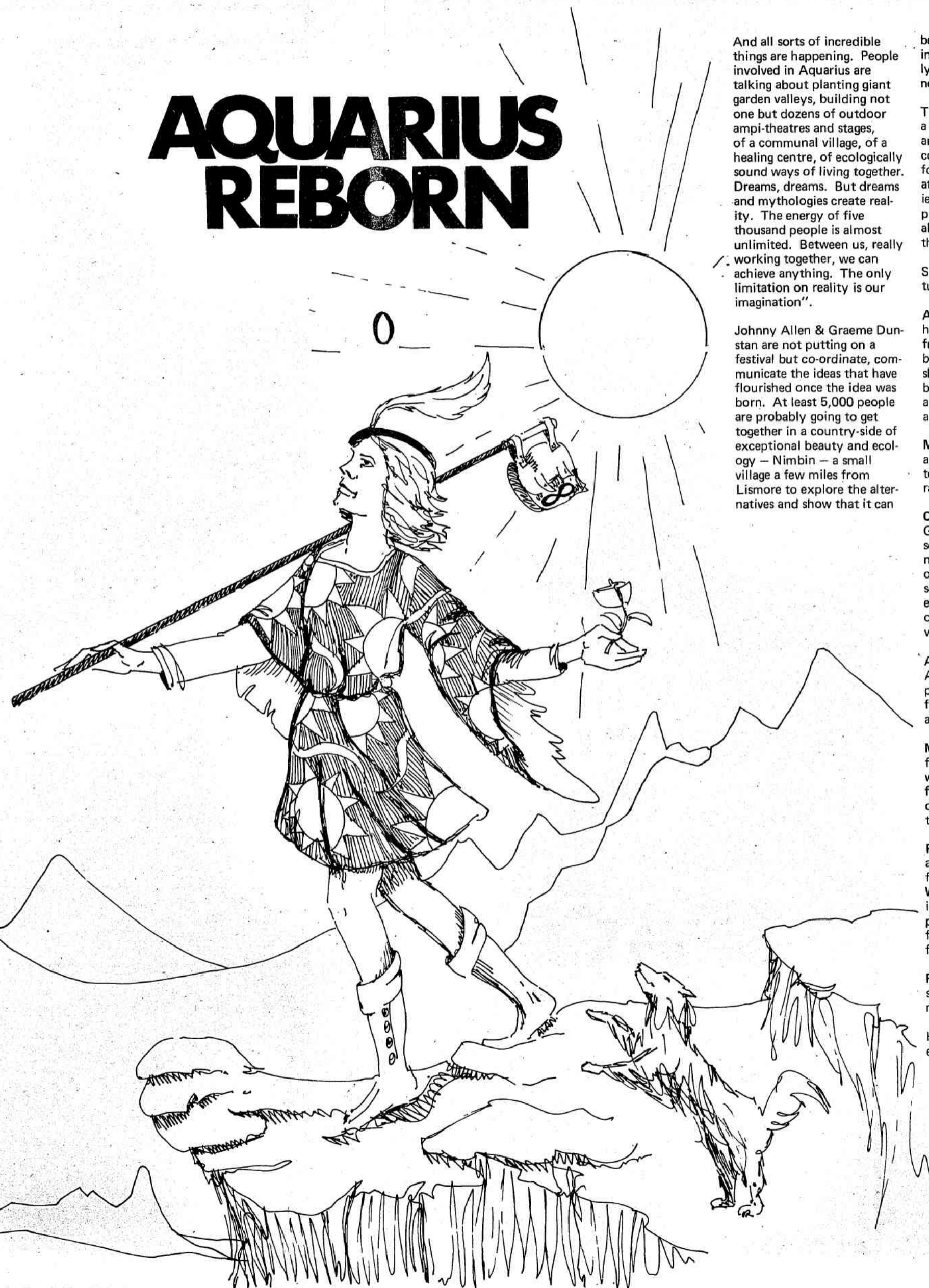
The potential is still there, but the potential can go either way. We really do direct our own futures.

It is for these reasons that the May 1973 Festival is important. Our lives are

largely determined by the mythology we create. Remember Ourimbah and Woodstock, only two or three years ago, the excitement of the discovery of the dream made tangible. — the surprise and reassurance that thousands looked and, alike, and were struggling towards the same life style.

Now the struggle is a little heavier. We cannot approach festivals naively, but must think of the way they are going to affect the land. It is up to us to look for alternatives for the future, to some solutions to our personal and group dilemmas. In 1969 it was enough just to meet. Now we must be able to harness some of the power and energy of that meeting to create the mythology which will enable us to continue. It is possible to get together creatively and spontaneously, to make our own culture and not be sold it. Of course we can solve our own problems of how to feed ourselves, of how to shit and shower without a commercial rip-off being set up to organise it for us.

# AQUARIUS REBORN



And all sorts of incredible things are happening. People involved in Aquarius are talking about planting giant garden valleys, building not one but dozens of outdoor amphi-theatres and stages, of a communal village, of a healing centre, of ecologically sound ways of living together. Dreams, dreams. But dreams and mythologies create reality. The energy of five thousand people is almost unlimited. Between us, really working together, we can achieve anything. The only limitation on reality is our imagination".

Johnny Allen & Graeme Dunstan are not putting on a festival but co-ordinate, communicate the ideas that have flourished once the idea was born. At least 5,000 people are probably going to get together in a country-side of exceptional beauty and ecology — Nimbin — a small village a few miles from Lismore to explore the alternatives and show that it can

be done. To leave the village in its quiet and beauty exactly as we came to it. We will not destroy it.

The style of the Festival — a country fair. The structures and forms that make up its community will be an art form in itself ... A total attempt at a cultural experience thru life-styles of its participants exploring the alternatives in harmony with the natural environment.

Some thoughts on the structure of the Festival.

**A Healing Centre:** Why is a hospital so difficult to tell from a morgue or an office block? What sort of structure should a real healing centre be? In what way are light and color and atmosphere a part of the healing process?

**Media Centre:** Various people are thinking of video networks telephone hook-ups, pirate radio.

**Communications Centre:** Given that we are really setting up a workable alternative small town, what sort of communication can be set up so that people can easily find out what is going on, how to get here, eh? A village nerve net.

**Atmospheres:** There are many Asian-groups interested in participating — serving their food, presenting their music and dance.

**Meditation Centre:** A peaceful indoor/outdoor area where people can get away from the hustle and bustle of the Festival to go into their own silence.

**Foods:** Why are food areas at Festivals always uncomfortable and unpleasant. Whole food freaks will be involved lovingly in the preparation and serving of food — good to eat and good for you.

**Power Sources:** Water wheels, solar and thermal energy transmitters, ionisation chambers

How do we tap the universal energy flow without leaving

it in a steaming, drained-out nervous system of dissipated consciousness.

**Living:** To avoid turning the site into a parking lot, special trains will take the participants from Sydney and Melbourne on a magical mystery tour.

Come with your people — form into tribal/commune groups of about 20 people capable, self-supporting, participating. There is a lot to learn, to explore and to give. Take your own accommodation; Domes, tenting, whatever.

**Food:** Some fresh vegetables etc. will be provided in markets, bring your own non-perishables, rice, oats, etc. Cook for yourselves, show others what you can cook.

Bring your creative outlets with you and introduce others to them. If you have a special project get together and produce it, bring it to the festival, let others into what you are.

#### To date

- \* Food is already being planted in preparation.
- \* Domes and other alternative living structures are being built.
- \* Ideas on child care, de-schooled schools are flowing in.
- \* Recycling methods are being put forward by environmentalists.
- \* A festival currency has been suggested — a system of bartering and its feasibility is being worked on.

If you have any ideas for a community of 5,000 — 8,000 people (this is how it has evolved to date — more and more people becoming involved and putting forward ideas)

- \* food supply
- \* water
- \* sewage
- \* healing centres.
- \* creche
- \* transport
- \* media
- \* anything else

contact Aquarius, 344 Victoria Street, North Melbourne or Richard Refshauge or Craig Clayton (ANU).

# HO HO HO HELLO

Saturday 24 February - Parents Day

11.00 am Sunday 25 February  
Student Christian Movement conducts a commencement service. Coffee will be served. Guest Speaker, Federal Treasurer, Frank Crean, "Does Charity Begin at Home?"  
Upstairs in the Union

## ACTUAL WEEK COMMENCES

9-11 am Monday 26  
Evangelical Union will conduct prayer meetings. These meetings will continue at the same time and place for the remainder of the week.  
Union Committee Room

10.00 am  
Sir John Crawford, retiring Vice-Chancellor of the University opens Orientation Week by answering the question "How Important is the University". This will involve Sir John speaking for 15-20 minutes, then answering questions. This question should be of utmost importance to all people interested in education and their future in the University.  
Copland Lecture Theatre

11.00 am  
The Orientation Week Directors present a fabulous 1½ hours of Fun and Games. Piggy-back fights, Wheel-barrow races, Three legged races, and a Treasure Hunt. Kite Flying, Two-up, Cricket.  
Library Lawn

12.30 pm  
"Cure of the Ring", or what you always wanted to know about marriage but never dared to ask. Street theatre to be performed by the ANU Theatre Group.  
Union Upstairs

1.30 pm  
Librarians Address - An introduction to the services of the ANU Library system. As the Library is the most valuable tool for any student it is advisable for new students to attend this address.  
Copland Lecture Theatre

2.30 pm  
Journalism in Australia: A seminar with David Armstrong of "The Australian", Mirror, Telegraph, on the political correspondent. Stewart Harriss, representative of the "London Times" in Australia on the Foreign correspondent. Dale Dowse of the News and Information Bureau on Women in journalism, and Helen Shepherd, editor of "Woroni", on student newspapers.  
Haydon-Allen Lecture Theatre (the Tank)

4.00 pm  
Gordon Bryant, Minister for Aboriginal Affairs and a panel of Aboriginal speakers. discuss the Australian Aboriginal, and look to his future. This will be followed by the screening of the best existing film on the Aboriginal situation "Ningla A-Na". This film gives a clear picture of the Aborigines rapidly growing awareness and militancy.  
Haydon-Allen Tank

5.00 pm  
Economics Faculty Introduction. Professor G. Tucker (Dean), Professor Burgess Cameron (Head of Economics Department), Hugh Graham (student).  
Copland Lecture Theatre

6.30 pm  
"Cure of the Ring"  
Bruce Hall North courtyard

7.00 - 8.45 pm  
ANU Film Group presents "The Thomas Crown Affair".  
Coombs L.T.

7.30 pm  
Evangelical Union Drop-in Centre  
Burgmann College Duval Room

8.00 pm  
Politics Society meeting. Guest speaker is Larry Pickering of the Canberra Times. Pickering who is one of Australia's top political cartoonists, talks about the role of the Political Cartoonist. All students interested in politics will find this and future Politics Society meetings most worthwhile. The talk will be followed by general discussion and wine and cheese.  
Burgmann College Common Room

8.30 pm  
FREE DANCE. One of Canberra's best bands, "Wally and the Wombats" - the bar will be open.  
Union building

## Tuesday 27

7.00 am Radio ANU commences broadcasting.

9.00 am First year trainee teachers meet their employers, The Education Department.  
Copland L.T.

10.00 am - 6.00 pm  
Vietnam Solidarity Festival  
Throughout the day there will be displays to be looked at, literature to be read and films to be seen. The films include ones recently made in Vietnam, entertaining Australian propaganda, Cuban documentaries and American underground movies. All about the Viet-tragedy. Exhibits include materials only recently arrived from Vietnam (both North and South) which depict both the incredible culture and tradition of the Vietnamese and the effect of 35 years of continual war on these long suffering peoples. FREE.  
Melville Hall

10.00 am  
Law students tour of the Canberra Courts. (This is an extremely worthwhile excursion for all students, Law or otherwise).  
Social Action room, Childers Street Hall.

10.00 am  
Theatre Group Workshop, for all intending thespians.  
Social Action room, Childers Street Hall.

10.00 am  
Student Christian Movement talk, Neil Hunter on "Chinese Marxism and Christianity". A catholic, he is a firm supporter of the Chinese Revolution.  
Haydon-Allen L.R. 2.

10.30 am  
Introduction to the Communications and Study Skills Unit, and Maths services. These services are of great benefit to those students who have deficiencies in the particular area. Speakers will be Mr B.G.Palfrey (BA) Lecturer in Efficient English, Mrs Lyndon Rose (BA), Lecturer in Efficient Reading and Mrs U.Giles, Instructor in Mathematical Methods.  
Haydon-Allen Tank

11.00 am  
ABORTION!!! The Right to Life group and those in favour of abortion argue it out from soapboxes.  
Union Terrace

11.00 am  
ANU Development Action Group presents "In a nutshell" - an argument on the morality of foreign aid (with a colour cartoon). Nancy Viviani and Allan Wilkinson (International Relations, RSCS).  
Law Lecture Theatre

12.00  
Vietnam Moratorium Campaign Street Theatre and speakers. "What the ceasefire doesn't mean".  
Library Lawn

1.30 pm  
"From Liberal to Participatory Democracy". This talk is adapted from a seminar given recently to graduates and staff. It is to be presented by Professor C.B.MacPherson, a visiting fellow in the History of Ideas unit, a world renowned political scientist. Politics and History students will find it most interesting. To be followed by discussion.  
Haydon-Allen L.R.2

2.00 - 6.00 pm  
ANU Development Action Group - continuous cartoons on the problems of development  
Law L.T.

2.00 - 4.00 pm  
"Check your Study Skills" - A brief guide to the effectiveness of your approaches to study and the opportunity to ask questions and discuss things you may want to.  
Health and Counselling Service First floor, New Sports Union.

3.30 pm  
"Now that you're here - Consider dropping out!" Colin Plowman - Academic Registrar, Des Judge - Student Counsellor and assorted Dropouts.  
Upstairs Union

4.00 pm  
Chaplains Symposium - "Our Asian Neighbours, do we care?". Speaker C.S.Russel Self. A Canadian who has worked extensively in Asia.  
Haydon-Allen L.R.2

4.00 pm  
Physics Department Introduction  
Physics L.T.

5.00 pm  
"In a nutshell" - repeat - with David Dunkier (Canadian Embassy)  
Law L.T.

5.00 pm  
Arts Faculty Introduction - Dr Eric Fry (Dean) Bill Ginnane (Reader in Philosophy), Julius Roe (student).  
Copland L.T.

6.30 pm  
"Cure of the Ring"  
Burton Hall

7.00 - 8.30 pm  
ANU Film Group presents "The Seventh Seal"  
H.C.Coombs L.T.

7.30 pm  
Evangelical Union Drop-in Centre  
Burgmann College Duval Room

8.00 pm  
Vietnam Moratorium Committee meeting  
Union Meetings Room.

8.00 pm  
S.C.M. Wine and Cheese evening. Student Christian Movement is a group of Socially aware 'conscience-Christians'.  
Burgmann College

7.30 - Australian Film Festival  
10.00 pm "Boobs a Lot" - Aggy Reids Underground classic. "A film of innocent purity".  
"It Droppeth as the Gentle Rain", made by Albie Thoms - An example of pataphysical absurdity, it tells the story of a time when evil clouds filled the sky and horrendous rain fell on the complaisant bourgeoisie. But they learn't to stop worrying and live with this fall out of shit.  
"My University" - An experimental prize winning film made by an ex-ANU student, about this place. Shows university as a protective womb for a collection of private routines and practices.  
"Homesdale" - Unarguably the best drama film made in Australia, by Australians in the past thirty years. Homesdale treads a perilous balance between horror and farce. "A bunch of crazy creeps arrive at a nut farm to work out their differences." "Something like Coles Funny Picture Book on bad acid".  
40c.

Copland L.T.

Wednesday 28

9.00 am - Stall Morning. Various University clubs and societies will be erecting stalls on the Library lawn to attract the interested. Library Lawn  
1.00 pm  
9.30 am - "Astrology, Mysticism and the Occult". "Only fools and charlatans believe in Astrology" - Five such fools were Tycho Brake, Johanne Kepler, Nicolaus Copernicus, Galileo Galilei and Isaac Newton. All instrumental in the development of modern science. Mark Tier, an ANU student will take you through modern research into astrology; the basis of astrology and on to a discussion of the pyramids. The Age of Aquarius and much more. Students 30c, others 60c. This is not an SRC organised affair. Melville Hall  
12.30 pm  
10.00 am Theatre Group workshop Social Action room Childers St. Hall.  
10.00 am Asian Studies Faculty Introduction. An introduction to Asian civilizations, Asian languages and linguistics. Christine Grigg, a 2nd year student on Chinese, Dr R. Burz, Lecturer in Hindi, on India, Hindi and Sanskrit, Mr R. Pulvers, lecturer in Japanese, on Japanese, Diana Kelloway, 4th year student, on Linguistics, Ian Proudfoot, post graduate student, on South-East Asia, Indonesian and Malay, and Malcolm Lamb, post graduate student, to sum up. After the introduction, Asian studies staff will be available for informal discussion (from 12.30 on) in the Law Cloisters area. Law L.T.  
12.00  
10.00 am Senator Frank MacManus, Deputy Leader of the Democratic Labour Party talks on The Future for the D.L.P. in Australian politics. Come and listen to this man. The power behind Australia's party of reaction. Union Upstairs  
10.30 am Zoology Departmental Introduction Physics L.T.  
11.00 am "Crime and Punishment". Mr F. Rinaldi, Senior Lecturer in Law, on "Inside Australian Gaols. Mr Des O'Connor, also Senior Lecturer in Law on "Crime and Punishment", and Tony Green, an ex-prisoner who became actively involved in prison reform after his experiences in prisons throughout N.S.W. (including experience as a victim of the "Bathurst Bashings". No Law student should miss this discussion. All other students would also learn a lot by attending. Haydon-Allen L.T.  
11.30 am Caving Club will be screening films of caving expeditions. Physics L.T.  
1.30 pm Evangelical Union speaker. Library lawn.  
1.30 pm English Department opens itself for inspection. All first year students are invited to explore the department, talk to staff and partake of refreshments. English Dept. Haydon-Allen Building  
1.30 pm Senator Murphy, Australian Federal Attorney-General challenges the student movement. "Get your hands dirty". Union Upstairs  
2. pm Environment Debate - The Question of Survival Russel Dowd, Stephen Boyden, Frank Fenner, David Davies. Union Terrace

2.00 - The Australian China Society presents "The Taking of Tiger Mountain". This is a revolutionary Peking Opera set at the time of the Civil War in China. This is the story of a guerilla who captured a Nationalist stronghold disguised as a bandit. The opera is modern with sword fighting, ballet and acrobatics (in colour). Copland L.T.  
3.30 pm  
2.00 pm Philosophy Department Introduction. Haydon-Allen Tank.  
2.00 - Evangelical Union Lecture Haydon-Allen L.T.2  
3.00 - ANU Development Action Group. "Nuigini, where next?". Speakers including Nuiginians, expatriates and academics. This will be accompanied by the classical film about Nuigini "Dead Birds". Law L.T.  
5.00 pm  
3.30 pm "Irresponsibility in Sex, Drugs and general Social Behaviour" - a panel of distinguished experts will argue forthrightly for such attitudes to prevail. Upstairs Union  
4.00 pm Right to Life Group will show a film and hold discussions questioning the morality of Abortion. Coombs L.T.  
4.00 pm Russian Department Introduction Room 111 J.J. Dedman Building  
5.00 pm Science Faculty Introduction Professor Ian Ross (Dean), Dr D.L.Scott (sub-Dean), Jack Bhalla (post graduate student) and an undergraduate speaker, followed by refreshments. Chemistry L.T.  
6.30 pm "Cure of the Ring" Ursula courtyard (for Johns & Ursula students)  
7.00 - ANU Film Group presents "M\*A\*S\*H" H.C. Coombs L.T.  
9.00 pm  
7.30 pm Dance, sponsored by Singapore Students Association. Open to all students Union Refectory  
7.30 pm Evangelical Union Drop-in Centre Ursula College, tute rooms 7,8.  
8.00 pm Newman Society Party Ursula College  
12.00  
9.00 pm Poetry Society meeting, all students welcome. Wine and cheese to be served. Upstairs Union  
The meetings of this group are always lively and worth attending.

Thursday 1 March.

9.30 am - "Mysticism, Religion and Modern Man". - "GOD is Dead" say some theologians; and many would agree. But why are so many odd religious and mystical sects springing up everywhere? Tony Greenhill, a student of mysticism poses the question, Religion and Mysticism, are they relevant, and just what are they? Students 30c, others 60c. This is not an SRC organised affair. Melville Hall  
12.30 pm  
10.00 am The SRC, Sports Union, Counselling and Health Services combine to argue and demonstrate the benefits of extra-curricular activities. You shall see a versatile cavalcade of circus acts, including the Fantastic Furnass and his health machinery, Daring Des Judge and his flying thing, the Sports Union acrobats, Super Sorby and her after hours advice, and lots and lots more. Let them encourage you not to vegetate to death. Upstairs Union area  
12.30 pm  
10.30 am Women and Liberation, differing views. The panel will each speak for a short time, then answer questions. The panel will consist of Anne Dalgarno, local community identity, Susan Peacock, wife of Liberal Parliamentarian Andrew Peacock, Beryl Henderson, an ex-suffragette, Sue Wills, member of the ANU Womens Liberation group, Daphne Gollan, History Lecturer and Jo Apthorpe of the Right to Life organisation. Haydon-Allen Tank  
11.30 am Mathematics Department Introduction Copland L.T.

12.00	Labors win in the December Federal Elections — its reason and consequences. David Solomon, Political correspondent for The Canberra Times, and author of the recent best seller "The Making of An Australian Prime Minister 1967-72" and Malcolm MacKerras, experienced and distinguished political analyst and author of "Australian General Elections". This is an absolute must for Political Science students, and should be of general interest to practically everyone.	Haydon-Allen L.T.
12.30 pm	Womens Liberation and Gay Liberation Street Theatre "Merv the Perv"	Library Lawn
1.30 pm	"How should people with political demands set about having these demands satisfied". Four people with very different ideas discuss this question. Jack Munday — President of the Australian Builders Labourers Federation and one of the most determined militant trade unionists in Australia. Don Chipp — A man considered by many as one of the few bright lights in the dark, dull, Liberal Party. An ambitious determined man, with a definite future in Australian politics. Johnny Allen — One of the organisers of the coming 1973 Aquarius Arts Festival, and a most convincing representative of the so-called counter-culture. Humphrey McQueen — A lecturer in Australian History at the ANU, and a prominent radical academic.	Copland L.T.
2.00 pm - 3.00 pm	Riding Club, Display and Films.	Union Meetings Room.
3.00 pm	Taurus Excretus Parliamentary Debate "That you should feel a little fresher every day"	Union bar area
4.00 pm	The Australian/China Society presents Allan Martina and Shane Maloney, both having just recently returned from China. Both will talk on different aspects of Contemporary China; then answer questions.	Haydon-Allen L.T.
4.00 pm	Chemistry Department Introduction	Chemistry L.T.
4.00 pm	Germanic Languages Introduction	Room 213, J.J. Dedman Bldg.
5.00 pm	Law Faculty Introduction, Professor P.S. Atiyah (Dean), Mr Jack Goldring (Lecturer), Mr Bruce McLintock (student)	Law L.T.
5.00 pm	Film "Dead Birds" repeated	Coombs L.T.
6.30 pm	"Cure of the Ring"	Garran Hall.
6.30 pm	Politics Society Films. The Hecklers, Game of War, Dr. Strangelove.	Haydon-Allen L.T.
7.00 - 8.40 pm	ANU Film Group presents; "Jules and Jim".	Coombs L.T.
8.00 pm	FOLK CONCERT Big and Fat with Marion Henderson, Peggy Doroesman, Eric Bogle, Chris Shaw, Tom and Kate Blackthorn, Monaro Boys and interstate blues artists. Undoubtedly one of the highlights of Orientation Week — 80c	Copland L.T.
8.00 pm	S.C.M. — Coffee Evening.	Burgmann College
8.00 pm	Evangelical Union Drop-in Centre	Ursula Music Rm.
8.00 pm	Choral Society and Chamber Music Society Free Concert	Bruce Hall
Midnight	Midnight Horror Show "Psychopath"	Childers St. Hall
Friday 2 March		
9.00 - 10.00 am	Meet the Chaplains	Haydon-Allen 3
9.00 - 11.00 am	Forestry Department Introduction	Forestry Bldg.
10.00 am - 5.00 pm	"The Virtues of Capitalism". "Capitalism is the only moral socio-economic system which has been developed in the history of mankind", so says Mark Tier, who describes himself as being "of a rare species, as radical for capitalism". He promises to take on Marx, Marcuse and anyone in the audience. "Bring along all your pre-conceptions and see if they stand up" — he says. Four sessions 10.00 am to 5.00 pm. Students 50c, others \$1. This is not an SRC organised affair.	Melville Hall
10.00 am	Law students tour of ACT Courts.	
10.00 am	French Department Introduction	Haydon-Allen L.T.

10.00 am	Muslim Students Association present Muslim Ideas and Culture for analysis. This should be of special interest to Asian studies students. The programme consists of Dr S.A.A. Rizvi, speaking on Womens Lib. versus the Status of women in Islam. Mr David Lu, speaking on Muslims in China, and screening of an excellent film "Four religions and their comparison".	Copland L.T.
10.00 am	English IIA student meeting for seminar arrangements.	Haydon-Allen 2
11.30 am	Mr Kim Lycos, of the ANU Philosophy Department outlines many of his own radical views in "A Philosophy of Life". This will most definitely be an interesting, provoking talk by Dr Lycos, one of Australia's pre-eminent philosophers, and is recommended to all, especially philosophy students.	Haydon-Allen L.T.
12.30 pm	Womens Liberation and Gay Liberation Street Theatre "Merv the Perv"	Library Lawn
2.00 - 4.00 pm	"Talking together". A sample experience of communication, encounter type groups in which newer and clearer ways of communicating are explored. Arrive before 2.15 pm	Health and Counselling Service First floor, New Sports Union.
2.00 pm	History Society films: Lenin and Trotsky — a film about the Russian Revolution. Peron and Evita — a film especially relevant now with the re-emergence of Peron Pettys Australian History — an off beat view of Australia's history made by the "Australians" political cartoonist.	Copland L.T.
4.00 pm	English IIA, Student meeting for seminar arrangements.	Haydon-Allen 2
4.00 pm	SEX AND ITS FRIENDS Liz Reid — Masturbation Robyn Jenkins — Contraception Paul Foss — Leading the Gay Life. Bobbi Gledhill — Sexuality and Frivolity. Natalie Staples — Abortions I have known and many more including exhibitionists and fartars.	Haydon-Allen Tank
5.00 pm	"Wet Earth, Warm People" — a film on Indonesia, presented by the ANU Development Action Group.	Coombs L.T.
6.30 pm	"Cure of the Ring"	Burgmann, College Dining Hall.
7.00 pm - 9.00 pm	ANU Film Group presents "Butch Cassidy and the Sundance Kid"	Coombs L.T.
7.30 pm - 12.00	Union night, bar operating, and "Snibbo" playing FREE	Union building
8.00 pm	Back from Asia and Beyond evening, put on by the Development Action Group	Bruce Hall North block common Rm.
8.00 pm	Australian Theatre Workshop presents: — "Go Bag your head" — a pseudo psychological farce in the bastard French tradition — tickets \$1.00 — student audience limited to 40 for this once only event.	Childers St. Hall
8.15 pm	Public Lecture — Control of Monopoly and Restrictive Practices in Britain and the lessons of experience — Prof. G.C. Allan.	
Midnight	Black mass and Drug crazed orgy. Bring your own — Promises to be a very ho-ho-ho interesting affair.	Library Lawn

Saturday 3 March		
10.30 am	Development Action Group working bee	WUS office at Childers St. Hall.
11.00 am	Meeting in Woroni office for those interested in working on the student newspaper	Woroni Office Union Building
1.30 pm	Continuing all afternoon. The Library Lawn becomes a Domain/Yarra Bank/Hyde Park, as all sorts of speakers ranging from far right to far left, from absolutely insane to relatively mad, gather to assail the masses with words. Come and listen or heckle or speak.	
7.30 pm	Dance in the Union — top Sydney band "Sun" and local band "Skeye" — cost \$1.	Union
Midnight	Midnight Horror Show "The Shattered Room"	Childers St. Hall

You will find the remainder of the programme on the front underfold section of the Supplement.

# O·WEEK HI·LIGHTS

## AUSTRALIAN FILM FESTIVAL

Boobs a lot

It droppeth like the gentle rain

My university

Homesdale

40c

**copland l.t.**

## BIG FAT FOLK CONCERT

Marion Henderson

Peggy Daroesman

and a host of other top acts

80c

**copland l.t.**

## DANCE

### 'SUN'

(from Sydney)

### skeye

and others

bar open

**UNION**

\$1

## ROCK CONCERT

### 'SPACE'

(ex Tully)

### snibbo

and others

bar open

**union**

\$